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## Why We Are Not Soul-winners

By Ina France Nesbitt



ARE your hands stained with blood? I am asking this of respectable church members, of elders in the church, of Sunday-school superintendents, of presidents of missionary societies, of even pastors themselves—are your hands stained with blood?

God says, "If thou dost not speak to warn the wicked from his way that wicked man will die in his iniquity, but his blood will I require from thy hand."

According to this statement many Christian hands are stained with blood. Have you witnessed to some lost soul this past week of the mighty power of Jesus to save? Did you bring a soul to Jesus last year? Have you ever been used to lead a soul to Christ?

I have spoken in churches from coast to coast of our great land, and I have heard confession after confession from Christians that have no power in soul-winning. I have received letters from this country and from other lands, asking me to explain why the writer has no power in soul-winning.

The great unequivocal fact is that God requires us to be soul-winners. "The Church of God exists for two purposes," says D. E. Potter; "to win men to Christ, and to make them like Christ. To prepare men to die, and to teach them to live. To give men a home in heaven, and to make their earthly home more heavenly. Jesus' plan for the regeneration of society is to regenerate the individual. He regenerates the individual by winning him to Himself."

Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

For this cause were we born again. His last words to His disciples before the cloud received Him out of their sight were: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me in Jerusalem (the home city), in all Judea (the home state), and Samaria (the neighboring land), and unto the uttermost parts of the world (witnesses to the whole world)."

Again He said, "As the Father hath sent Me, even so send I you," and again, "If ye love Me, keep My commandments."

His lamps are we to shine where He shall say,  
And lamps are not for sunny rooms;  
Nor for the light of day;  
But for dark places of the earth  
Where shame and wrong and crime have bieth.  
And for the murky twilight gray;  
Where wandering souls have gone astray,  
And where the lamps of faith grow dim,  
The souls are groping after Him,  
And as sometimes a light we see;  
Clear shining through the night,  
So dark we cannot see the lamp, but only see the light,  
So may we shine, His love the flame,  
That men may glory His name.

The world is very dark. Already the coming events of judgment and tribulation cast their shadows before. With startling rapidity prophecy is being fulfilled, and precious souls are lost, and will be eternally lost.

"Let your light so shine among them that they may see your good works, and glorify your Father which is in heaven."

Since soul-winning is God's requirement, and the main business of every Christian, why are we not soul-winners? May we prayerfully consider some of the reasons?

### Knowing Whereof We Speak

First of all, to be successful in winning others, we must be fully convinced that we ourselves are saved. Paul was a marvelous soul-winner. God did not spare him. You remember how Paul wanted to go to Rome to preach the gospel. It was a fervent desire of his very soul. He expected to go as a free man. He would then have lived in the Jewish quarter in more or less obscurity, but God had other plans for him. He was taken as a prisoner. He lived in the very heart of the Empire among the Praetorian Guard. He came in touch with the greatest men of the Empire, and some of them were converted. It is said that the Empress herself was converted under his witnessing and teaching. He reached key men, and key women, persons of culture who were acquainted with the life and thought of the times, and who went forth to win others to Christ.

What gave Paul such boldness and power to witness among the great and powerful of Rome, while he himself was a prisoner?

Paul knew he had once been a sinner. He knew he had been saved through no merits of his own. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man

should boast." Listen to his testimony, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief." More clearly perhaps than any one who ever lived, he understood and expounded the plan of salvation, but it was not an intellectual knowledge. It was intensely personal and experimental. From the depths of assurance could he cry, "I know whom I have believed."

The personal worker meets this answer so often when asking a church member if he is saved—"I hope so." "I'm trying to be," or "I'm a member of the church," or "I am a Presbyterian," or "a Methodist," but from few do we hear that clear ringing testimony, "I know I have passed from death unto life." There is no reason why every one should not have this blessed assurance. The lack of it often comes through wrong teaching, or wrong conceptions of what salvation is.

Some people think it is a question of emotion, that they must feel a certain way, or they are not sure that they have been saved. Others are afraid to claim so great a boon because to them salvation is a matter of good works, and to claim salvation with calm assurance would seem to them boastful of their own good character. Others are waiting for some marked change. They fear to state that such a change has taken place.

### Never Mind "the Bird Experience"

In one of the leading churches of a great city, where I held a meeting, a woman came up to me at the close, and said she was a paid worker in the church, and that she had a very puzzling case to deal with. The seeker was eager to be saved, and had sought the Lord earnestly. She was ready to forsake all and follow Him, but she could not believe she was saved because one of her friends after salvation had testified thus: "When I was saved the sky looked so blue and the birds sang so sweetly, and the sunshine seemed so bright that the world looked different to me." This poor hungry heart could not believe she was saved because she wanted to feel an ecstasy as her friend had felt it. The minister became impatient with her, and said to his worker,

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## Our Lord's Unveiling of Things to Come

The structure and proportions of the Book of Revelation—that "golden thread on which can be strung all the pearls of earlier prophecy"—are exactly defined, and defined once for all by our Lord Himself. "Write the things which thou sawest"; that is, the priest amid the lampstands: "and the things which are"; that is, seven representative churches, embodying the things which *dispensationally* exist, "and the things which shall come to pass after these things"; namely, after the things which are, or the Church epoch; that is, the last judgments.

### The Sanctuary—Revelation I

Section one is thus an unveiling of our Lord as priest, in the midst of that actual upper temple, the furniture of which Moses had seen and copied in the mount (Heb. 8:5); and in exquisite keeping with the judicial character of the book throughout, the highly peculiar description of Christ looks toward imminent judgment. For the priest was always the judge in holy things. The eyes of penetrating flame; the feet of irresistible brass, aglow as though already tramping through judgment fires; the voice as the roar of a cataract; the sword flaming from the mouth—it is little wonder that even the beloved apostle, overwhelmed with the revelation of the righteous Judge, fell as one dead. It is Christ alone with His churches; it is the "last hour"—the hour of midnight darkness and the lit lamp; it is the era of angel stars bearing gracious Gospel witness in a world of gloom; it is the face of the Sun of Righteousness as He stands on the threshold of the dawn.

### The Churches—Revelation II and III

Section two embraces the letters to the seven church of the things that are. So long as the lampstands are unremoved, we abide in this section. The words of our Lord are now as essentially judicial as His aspect had been. It is in both sections the day of grace, yet the whole emphasis, as in the whole Book of Revelation throughout, is laid not so much on privilege as on responsibility. Our Lord so addresses the seven churches. Works alone appear on a foundation of faith that is assumed—"I know thy works." The conduct of each, in its component parts, good and bad, is exactly diagnosed. Each assembly is divided into overcomers and overcome, with appropriate promises for the overcomers and solemn warnings for the overcome. And all is pressed home by the Holy Spirit upon the universal Church—"He that hath an ear to hear, let him hear what the Spirit saith to the churches."

All the main issues named by our Lord, all the contingent promises and warnings, are set to strike at His return. "Behold, I come quickly" and "all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto each one of you according to your works." Rev. 2:23. Thus the seven letters, though carrying obviously a local fulfillment and also a present application, are supremely a forecast, a revelation of Church judgment.

### The Throne—Revelation IV

Section three—the things which shall

come to pass after these things; that is, after the current age—opens with a revelation of a new throne, a throne of judgment. John called upward—doubtless a hint of rapture impending immediately on the close of the day of grace—sees a throne being set. It is a throne seething like an angry volcano, with lightnings and voices and thunders. It is set in the full panoply of God, and amid the worship of the hosts of heaven. This throne, which henceforth regulates the entire drama, and out of which pour desolating judgments, creates and reveals the judicial nature of the age to come.

For "that day" is an era not of mercy, but of justice. Its throne is a throne not of grace, but of judgment, for it is "the day of wrath and revelation (apocalypse) of the righteous judgment of God; who will render to every man according to his works." Rom. 2:5,6. Therefore within the sphere of the coming age all judgment falls, and by its triple tribunal it exhausts judgment. For (1) at the Bema or judgment seat of Christ, the Lord's reckoning with His servants (Matt. 25:19) inaugurates the processes of judgment, beginning at the house of God (1 Pet. 4:17); (2) the throne of Messiah's glory sifts the nations that are alive on His return (Matt. 25:31, 32); and the great white throne (Rev. 20:11) accomplishes the mighty assize of the dead.

Thus the erection of this judgment throne is the signal for a prolonged day of justice, for the throne is seething with suppressed wrath. The Sitter on the throne is Himself of fire-color, for "My fury," saith God, "is come up in My face" (Ezek. 38:18); yet around the throne is an emer-

ald bow, for in the midst of wrath God remembers mercy. The throne is a revelation of imminent judgment.

### The Lamb—Revelation V

Now the action of the throne begins. Exquisitely accordant with its judicial character, the cry of a strong angel, flung into the furthest abysses of the universe, challenges the whole creation—"WHO IS WORTHY?" All judgment is based on an investigation of worthiness and before the assembled hierarchies, rank over rank, and circle beyond circle. God challenges for absolute perfection: who so good as to receive the empire of all, so wise as to plumb the unfathomed depths of God, so strong as to handle the last judgments?

The cry comes back from ten thousand times ten thousand, and thousands of thousands, "Worthy is the Lamb that hath been slain!" Jesus then takes the little book from off the blazing palm of Deity. All judgment is at once placed in the hands of the Son, and henceforth the whole universe, from the heart of the throne outward, is dealt with on the ground of worthiness. "Worthy art Thou, our Lord and our God" (Rev. 4:11); "Worthy is the Lamb that hath been slain" (Rev. 5:12); "They shall walk with Me in white, for they are worthy" (Rev. 3:4); "Blood hast Thou given them to drink, for they are worthy." Rev. 16:6.

### The Judgments—Revelation VI to XVIII

At last a rebellious world comes into view. The guns of God are now trained upon the earth. The human globe becomes a besieged and bombarded city. Partly consecutive, partly overlapping, Seals, Trumpets and Bowls empty upon man the wrath of God. The judgments are so gradual that their start is almost imperceptible. They first blight the food, then touch the body, then kill the man. First a fourth of the earth is involved, then a third, then the entire globe. Each blow is heavier than the last and more wounding, in Jehovah's awful controversy with the nations. As an overtaxed dam, behind which has grown a steadily accumulating mass of waters, cracks with a noise like thunder and pours a desolation all the more irresistible because so long delayed—such is the wrath of the Lamb.

We may drop one word here on interpretation. It is the expositor's wisdom never to swerve from the bedrock canon of all literary interpretation; namely, that every document is to be taken literally unless (1) the context is obviously figurative, as in a parable or a poem; or (2) when the literal sense is in itself absurd, as, for an example of the first, "A sower went forth to sow"; and as an example for the second, "I am the door." But how shall the problem be solved if conflict of judgment arises as to what is absurd? History, in most cases, will at once demonstrate the meaning of the prophecy. "The third part of the sea became blood" (Rev. 8:8). Is that absurd? Let the Nile answer. It cannot be absurd to do twice what He has already done once.

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And so, with our feet on this bedrock canon of all interpretation, which compels the acceptance of the tremendous drama as literal, there arises on our horizon the blood-red dawn of the most awful epoch of time or eternity—"great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." Matt. 24:21.

*The Kingdom—Revelation XIX and XX*  
Destructive judgments now rapidly draw to a close; administrative judgment is at hand. The supreme revelation of all—the Son of man descending out of the heavens visibly to the whole globe—ushers in at last the kingdom of God upon earth. Exactly what the kingdom is may be most freshly and graphically depicted by unearthing a buried type, an exquisite little cameo of earth's history. Leprosy—sin; the leper—the sinner; the leper's house—the world; the priest—Christ. Here are the simple and sure clues to the type. On the first report of leprosy in the house, the priest was not to enter it, but to order the house to be emptied. "Afterward" the priest was to enter, and inspect it for himself; and if the leprosy had attacked the foundations, he was to go out of the house, and shut it up for seven days. At the close of the seven days, the priest was to enter the house "again," scrape the walls, replace leprous stones with clean stones, and plaster all afresh. If leprosy broke out once more, the whole house was to be destroyed as incurably leprous. Lev. 14:33-46.

Now we see the marvelous antitype. On the outbreak of sin reaching the ears of God, the flood is provoked, and the house emptied. At the first advent the Priest enters the house, examines it for Himself, finds foundation sin, departs from the house, and leaves it shut up for seven days. At the second Advent, He enters the house again, and this time, by scraping, and re-adjusting, and replastering, he compels purity, but on the outbreak of sin once more, at the close of the kingdom, the house is totally destroyed as beyond cure. The exact nature of the millennial kingdom is here exquisitely delineated. The world is renovated, but not rebuilt; it is scraped and replastered, but not recreated; it is made righteous, not by inherent sinlessness, but by the omnipotent compulsions of God. It is the regeneration (Matt. 19:28) in which a divine Spirit breathes a new life through all the earth; but the body of this old world, incurably corrupt, falls to a corpse at last, to make way for new heavens and a new earth wherein dwelleth righteousness.

*The Eternal State—Revelation XXI and XXII*

We now come within sight of the shoreless sea of the eternal ages. The kingdom is over (1 Cor. 15:24); the old heavens and earth have fled away. In all God's universe no object remains save one glittering white throne, before which the dead stand, both small and great. Books of works, one book of names: books of works that all condemnation may be exactly adjusted to guilt; the book of names, for the saved have nothing in the book of life apparently but a name. We stand forever on the sole merits of our blessed Lord. The new heavens and the new earth—inherently sinless—(the house that will never know leprosy)

now appear. "Behold, I make all things new."

Outside the holy city is the lake in which at last all the sin of the universe is consciously confined in quenchless fire. But the saved are saved with an astounding salvation. "There shall be no curse any more"—eternal sinlessness; "and the throne shall be therein"—eternal communion; "and his servants shall serve him"—eternal service; "and they shall see his face"—eternal joy; "and his name shall be on their foreheads"—eternal security; "and there shall be night no more"—eternal energy; "and the Lord God shall give them light"—eternal knowledge; "and they shall reign forever and ever"—eternal glory.

*Epilogue*

The Apocalypse is the only book in the Bible given, not primarily to man at all, but to Christ. It is the only book in the Bible that is our Lord's. It describes itself as Jesus Christ's revelation. It is the only book in the Bible on which a specific blessing is guaranteed. It is the only book in the Bible deliberate alterations of which is stated to involve participation in its plagues. It is the only book in the Bible that solves every problem of the future. "There is nothing in all the Canon of Scripture which the Lord Jesus more pointedly attests, more solemnly guards, or more urgently presses" (Seiss). "BLESSED IS HE THAT KEEPETH THE WORDS OF THE PROPHECY OF THIS BOOK." Rev. 22.

It is in our understanding of its facts before they arise that the blessing lies. The Revelation is a shock to the sleeper, a sting to the carnal, a tonic to the good, a summons to the dead. By disclosing the things that as a matter of fact will happen, it places in our hands the master-key to every problem. It illuminates backwards like an electric flare; and by revealing their issues, it tears out the heart of the movements around us, so that our feet are shepherded forever in the narrow way. They who reject the word of prophecy have no "lamp shining in a dark place." 1 Pet. 1:19.

Canon Adderly once asked Archbishop Temple what he thought would happen in the future. "I haven't the remotest idea," answered the archbishop. It is this cultured ignorance which will lure the Church to her wreck. "I, Jesus, have sent mine angel to testify unto you these things for the churches; seal not up"—by neglect or alleged bewilderment or refusal or mockery—"the words of the prophecy of this book; for the time is at hand." Rev. 22:10, 16.

**"COME OVER AND HELP US"**

The other day a letter found its way to the editor's desk. It read: "I just returned from Simpson, Mont., where we had a ten-day meeting. Simpson is 39 miles from the railroad, but way up there we found hungry hearts. The people in rural districts appreciate the Word of God more than those living in cities. And do you know, there are some who never attended a church service in their life and never heard the gospel! In many places ministers are preaching to gospel hardened people. Why then must these who are so hungry for the gospel and who ask for some one to come, be denied? It seems

to me that the only answer is that too many are not willing to give up their all for the Master, but rather seek to live for themselves, to make this life as comfortable as possible. There are so many needy places in Montana where they are calling for gospel workers. But those who go must be willing to do nothing but pioneer missionary work. They need not be afraid they will be building upon another man's foundation for they will be preaching the gospel where Christ has never been named."—Rhoda Lantz, 518 Fifth Ave. N., Great Falls, Mont.

**HAVE YE RECEIVED?**

"And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spake the word of God with boldness. And with great power gave the apostles witness of the resurrection." Acts 4:31, 33.

Christmas Evans tells us in his diary that one Sunday afternoon he was traveling a very lonely road to attend an appointment, and he was convicted of a cold heart. He says, "I tethered my horse and went to a sequestered spot, where I walked to and fro in an agony as I reviewed my life. I waited three hours before God, broken with sorrow, until there broke over me a sweet sense of His forgiving love. I received from God a baptism of the Holy Ghost. As the sun was westering, I went back to the road, found my horse, mounted it and went to my appointment. On the following day I preached with such new power to a vast concourse of people gathered on the hillside, that a revival broke out that day and spread through all Wales."

The greatest question that can be asked of the "twice born" ones is, "Have ye received the Holy Ghost since ye believed?"

**THE BLESSING OF BEING PRUNED**

"And every branch that beareth fruit He purgeth it, that it may bring forth more fruit." John 15:2.

A child of God was dazed by the variety of afflictions which seemed to make her their target. Walking past a vineyard in the rich autumnal glow she noticed the untrimmed appearance and the luxuriant wealth of leaves on the vines, that the ground was given over to a tangle of weeds and grass, and that the whole place looked utterly uncared for; and as she pondered, the Heavenly Gardener whispered so precious a message that she would fain pass it on:

"My dear child, are you wondering at the sequence of trials in your life? Behold that vineyard and learn of it. The gardener ceases to prune, to trim, to harrow, or to pluck the ripe fruit only when he expects nothing more from the vine during that season. It is left to itself, because the season of fruit is past and further effort for the present would yield no profit. Comparative uselessness is the condition of freedom from suffering. Do you then wish Me to cease pruning your life? Shall I leave you alone?" And the comforted heart cried, "No!"—Homera Homer-Dixon.

We offer the *Evangel* from now till the end of the year for 25c.

## A Divine Healing Meeting in a River

Pastor Stephen Jeffreys, at Springfield, Mo.

Naaman was captain of the host of the king of Syria and was a great man with his master, and honorable. He was also a mighty man of valor. By him the Lord had given deliverance unto Syria. But! In the midst of all the good things said about Naaman there is a "but" injected. "But he was a leper."

Although Naaman was a great and honorable man and everybody looked up to him, the humblest beggar would not want to be in his shoes. Leprosy was the fly that made the beautiful ointment of the apothecary to stink. Despite all his valor and power, this general was suffering with an incurable disease and there was no help for him that any physician could bring.

But although "vain is the help of man," we have a God who is stepping in and healing the incurables these days. I have seen helpless and hopeless ones brought out of the hospitals, who have been instantly healed by our wonderful Jesus. How glad we should be, how we should dance for joy because we have such a wonderful Saviour who is willing not only to forgive our sins but to heal us of our diseases.

Leprosy is a type of sin. You cannot get rid of it. Man tries to get rid of it in his own way, but there is only one thing can remove sin. Nothing can wash away our sins save the precious blood of God's dear Son.

But there was a little maid in the household of Naaman. I can see her washing up the dishes, Mrs. Naaman coming into the kitchen, and the little maid noticing tears in her eyes. The maid's heart is touched with compassion and she asks why her mistress is weeping.

"We are likely to lose the master soon," Mrs. Naaman says, "the physicians say he has contracted leprosy and there is absolutely no help for him."

The little maid had been taken captive from the land of Israel and had learned of the wonders of the God of Israel. There was nothing impossible to God. Had He not brought those miracle plagues on the land of Egypt when Pharaoh had endeavored to keep the children of Israel from going to their own land? Had He not caused the waters of the Red Sea to roll back while His people traveled over dry shod? Oh, there was nothing that her God could not do! It would not be difficult for Him to heal a little thing like leprosy. She had known how God had sent the fire down upon the sacrifice in Elijah's day, and she knew the mantle of Elijah had fallen upon Elisha and that God was doing miracles through this prophet, even to the raising of the dead. And so she says, "Would God my lord were with the prophet that is in Samaria. He would recover him of his leprosy."

God has a Prophet. Peter reminded the Jews that Moses had said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." A greater than Moses, a greater Prophet

than Elisha is with us and. He is easy of access. He is willing to recover you of your leprosy, or of any other disease with which you are ailing.

Praise God for that little witness. A faithful witness delivereth souls. She witnessed of what she knew of her God, and God honored her testimony. And the Holy Ghost has called us to be witnesses, to witness of Christ and for Christ. Will you not be a witness for this great Prophet? Will you not tell people what He can do? There is nothing impossible to Him.

The news spread; and before long General Naaman, as he sat in the dining room, would hear of what the captive maid was witnessing. If you will witness to what you have seen and heard of the things of God, you will find your witness will spread like wildfire. Never be ashamed to witness that you have been saved and baptized in the Holy Ghost. Your witness may bring hope to some poor discouraged hearts and they will be glad to learn there is hope even for them. When the old General heard what the maid had to say, his heart must have been filled with hope. And as we witness of Jesus, our great Prophet, others will be filled with hope. I don't care how many hospitals people have been turned out from, there is hope for them, for this Jesus of ours heals the incurables. I think every church should be a hospital for the incurables to come in and receive the healing touch of the Man of Calvary.

General Naaman started off to the land of Israel, but like many other folks, he wanted healing in his own way. He got the king of Syria to write a letter to the king of Israel, and took it along with him. And as he departed he took with him ten talents of silver, six thousand pieces of gold, and ten suits of clothes. He was willing to pay a big price for his deliverance. If I had had to wait until I had accumulated all that, I am sure I would never have been saved. But thank God salvation is free. I guess if there was an office open in the city for people to book up for eternal life, and people could buy it, that office would do a big business from morning till night. But, praise God, salvation is without money and without price. It cost Jesus much to procure it, but He gives it to us for nothing.

When Naaman arrived in the land of Israel he went to the wrong place to be healed. He went to the king of Israel. There are a great many who would not mind being healed if they could get it at some magnificent church. It is quite respectable to go to some of these magnificent churches. But oh, the thought of having to get in line down there at the Pentecostal meeting! There are many folks who would rather be sick and keep their sickness than to do that.

The prophet Elisha heard about him going down to the king and he sent a message, "Let him come now to me and

he shall know that there is a prophet in Israel." I wish the church would live on such a level as that, where they could make a definite statement that all who came along should know of a surety that there are men in close communion with God in their midst who can do things for Him. Naaman was directed to the prophet's cottage and went down and stood before his door. But that prophet did not make a big fuss over General Naaman. A real prophet does not make a fuss over any one save Jesus. What did he care about General Naaman! The man, no matter what decorations he had on him, was only a man and not God. A man who knows God is not seeking to please men for he knows if he does he would cease to please God. So Elisha did not pander to the old General's flesh but just sent down a message to him, "Go and wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

The old General was very peppery at this. He was full of wrath as he went away. He blustered out, "Behold, I thought he would surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place." "I thought." Man's thoughts are not God's thoughts. God wants us to put away our carnal thoughts and get His thoughts instead. Man thinks he is all right and can get by on his own goodness; that is man's thought. But God's thought as conveyed in the Scripture is, "You are damned if you are not born again." I remember one time I thought I was saved. I was very religious. "I thought." But my thoughts were all wrong. It was not until I was born again and received that wonderful heritage, the mind of Christ, that I could think the thoughts God wanted me to think.

Naaman wanted healing his own way. He was filled with pride. And the worst kind of pride is religious pride. And so he went away in a rage. He protested, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" The Jordan did not have any reputation. These other rivers had. We have many denominations that have a wonderful reputation. We have the Baptist, Methodist and Presbyterian rivers. Praise God for the godly men who started these denominations many years ago. But the trouble is that worldlings have come in. They are now mighty rivers, and I am afraid there are not many being healed in these rivers. But there is a little Pentecostal river; it has no reputation at all; why they even speak in tongues in that river! You speak to people about going down to that river and they will say, "We go to the Pentecostal church? Haven't we got a fine pipe organ and a wonderfully educated preacher at our church? Oh, no, we don't want to go to that Pentecostal place at all."

When I was passing through St. Louis I was interested to see the Mississippi river. I understand that river has given you a lot of trouble. I have heard it called The-River-That-Cannot-Behave-

Itself. When it was in flood tide last year and they tried to dam it up in one place it would break out in another. It reminds me of the Pentecostal river. The Pharisees would try to stop it up, but you dam it up in one place and it will break out in another; dam it up there and it will break out in other places. If you try to dam it up in St. Louis it will break out in Buffalo, and if you try to dam it up in Buffalo it would break out in New York. It is a river that cannot behave itself. Why at one time they are all laughing, but at another time they are solemnized because they have a mighty revelation of the holiness of God.

Naaman had servants who were wiser than he. They did not have as much pride to overcome as he had. They said to him, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?" If Elisha had asked him to stand on his head he would probably have tried to do it. But the message was so simple the prophet could not have prescribed anything simpler than just this, "Wash and be clean." So his servant urged him, "You have come all these miles and brought all this cargo; why not do what the prophet says?"

Have not we often come to the place of appointed blessing and gone back, missing the thing the Lord wanted us to have? We have been afraid of persecution. It pays to go through with Jesus and yield to His blessed will no matter what the cost.

General Naaman listened. It would be too bad now to go back. He might try it anyway. And after all, what was there to be afraid of. Many are afraid to come to a Pentecostal meeting. They are afraid their pastor or some deacon might see them. They would not mind sneaking into the meeting provided no one saw them. They are like Nicodemus, who came to Jesus by night. They are like some folks who want to find out where you are staying and come around and ask you to pray for them. They don't want to come to the meeting and stand up with the rest of the crowd and be prayed for.

The old General probably looked this way and that, and when he found nobody looking he went down into the Jordan and had his first dip. I can see him as he comes up and complains, "I am not a bit better. If the seventh part of the leprosy had gone I would believe there was something in this thing. But I don't see a bit of difference."

But the servants urged him on. The prophet had said "seven times." At last at their persuasion the old General takes another dip. He does not feel one bit better, and the leprosy is just as bad as ever. And what will people say! I can hear him groaning, "Dear me, I feel worse than ever, I feel so sick." But those servants on the bank are persistent and they keep calling out, "Dip again."

After awhile the old General sums up his courage and takes another dip. I can hear him muttering, "I am not a bit better, and won't I get after that Pentecostal maid when I get back to Syria!" The

Pentecostal maids are doing a great business these days.

And the servants on the bank were crying out, "Have another dip."

The old General feels too sick to make his way to the bank and he tries it again, and once more dips. I can hear him say, "I am feeling worse each time I dip." But his servants on the bank were crying out, "Dip again. Go through, and don't stop until you dip seven times."

At last the old General dips the seventh time and he cries out as he comes up, "Oh, Hallelujah! I am healed! I feel the new life pulsating through me!" His flesh came again like to the flesh of a little child and he was clean.

General Naaman and all his company returned to the man of God, and he said to him, "Behold, now I know that there is no God in all the earth but in Israel." Religious lepers don't praise the Lord, but once they are washed they begin to say, "Now I know. Now I know Jesus saves. Now I know Jesus heals. Now I know Jesus fills." Once you feel the thrill of the life of the ages, you know you are delivered; and as you feel the new life rising up you say, "Now I know. I know my sins are forgiven. I know I am a new creation."

If you are not willing to humble yourself and go God's way you might as well go out and get a doctor and put your confidence in him. But this way of humility is the better way. It is God's way. It is the only way worthwhile.

How happy that little maid must have been when General Naaman came home healed, and with the testimony that he knew there was a God in Israel. I heard of a little lad who went to a Salvation Army meeting and received salvation. He was so happy he asked his officer whether he could not do something for Jesus. The officer gave him a bundle of tracts and told him to give one to every one he met. One of the first he gave a tract to was a Baptist minister. The minister said in a very dignified way, "Do you know who I am? Why, I am a Baptist minister." The lad said, "I don't care who you are, the Lord can save even you."

You may have a great religious reputation and yet never have real salvation. I have seen many men who have been preaching from their pulpits for many years, who have come to my meetings and have been convicted of sin and have sought the Lord for mercy. It is because of this that I sound out the warning continually to those that are religious as well as those that are irreligious, Ye must be born again. There is cleansing for you as there was for Naaman. And you too can have the glad assurance that you know there is a God in Israel and that He has given you new life and made you a new creation in Christ Jesus.

Think of how God is disappointed when His children pray but little. The low, feeble life of the Church is all owing to the lack of prayer.—Andrew Murray.

God sometimes suspends His promises but He never takes them away.—Augustine.

## "THE JUST SHALL LIVE BY FAITH"

Heb. 10:38

Seemings and feelings are often substituted for faith. Pleasurable emotions and deep satisfying experiences are part of the Christian life, but they are not all of it. Trials, conflicts, battles and testings lie along the way, and are not to be counted as misfortunes, but rather as part of our necessary discipline.

In all these varying experiences we are to reckon on Christ as dwelling in the heart, regardless of our feelings if we are walking obediently before Him. Here is where many get into trouble; they try to walk by feeling rather than by faith.

One of the saints tells us that it seemed as though God had withdrawn Himself from her. His mercy seemed clear gone. For six weeks her desolation lasted, and then the Heavenly Lover seemed to say:

"Catherine, thou hast looked for Me without in the world of sense, but all the while I have been within waiting for thee; while Me in the inner chamber of thy spirit, for I am there."

Distinguish between the fact of God's presence, and the emotion of the fact. It is a happy thing when the soul seems desolate and deserted, if our faith can say, "I see Thee not. I feel Thee not, but Thou art certainly and graciously here, where I am as I am." Say it again and again: "Thou art here; though the bush does not seem to burn with fire, it does burn. I will take the shoes from off my feet, for the place on which I stand is holy ground."—London Christian.

Believe God's word and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea.—Samuel Rutherford.

## GENERAL COUNCIL FELLOWSHIP

The following names were added to our ministerial list in the month of August, 1928.

Gifford, Earl L., Dayton, Ohio.  
Harrison, Francis C., Tampa, Fla.  
McGinnis, Maurice, Kalispell, Mont.  
Millsaps, Mrs. Ruth M., St. Paul, Va.  
Nix, C. M., Whistler, Ala.  
Page, Ance, Mobile, Ala.  
Powers, Fred, Cleveland, Va.  
Rasnake, John E., So. Clinchfield, Va.  
Reed, Roy K., Ironton, Minn.  
Short, Earl, Jacksonville, Fla.  
Snodgrass, Patrick E., Dooley, Va.  
Spence, Mrs. Jessie L., Mulberry, Fla.

The following names were removed from our ministerial list in the month of August, 1928:

Hartman, D. R. (withdrew), Corning, Calif.  
Kilman, J. F. (withdrew), Bowie, Texas.  
McDonald, Daniel P., Pensacola, Fla.

## THE PINK WRAPPER

If the Evangel comes in a pink wrapper this week, it means that your Evangel subscription expires with the next issue of the Evangel. Please send in your renewal at once. We do not want to lose you from our Evangel fellowship, as we believe our paper will be a blessing to you, and your renewal will be a great help to us at this time.

## Healed Instantly of Crushed Leg

*True Stories of Missionary Work in China*  
by Leonard Bolton, Wei-Hsi, China

A Lisu man who lived alone in the mountains about five miles from the church, was absent one Sunday. He had had an accident, had fallen down a precipice and one side of his leg was so crushed he could not walk. He managed to crawl to his cabin and lay there all week. When the next Sunday morning came, he decided to go to church and ask prayer for healing. He started about five o'clock in the morning and crawled until he was faint. Then he rested, and crawled a little farther. It was about seven o'clock in the evening when he arrived, and we were sitting around the camp fire. He crawled to the middle of the ring, and lay there unconscious. His feet were bleeding and he was in bad shape. We prayed for him, anointed him with oil, and bandaged up his feet. While the native Christians were still praying he was instantly healed. He jumped up and danced around the fire; and ran back home that night.

Our testimony meetings are very interesting. As they sit around a big camp fire some one will rise and give his testimony. A man got up one time and said, "I got tired of going to church on Sunday and so I thought I would cut some wood instead and would go hunting for food for the children. While I was out hunting I saw a bear in a trap. I thought it was dead, and I said to myself, 'I am glad I did not go to church to-day for I shall catch enough food to last me a long time.' So I got a big stone and threw it down at the bear. The bear did not move so I felt sure it was dead. I climbed down the mountain side to cut the bear in pieces and carry it home piece by piece. But just as I reached it, it jumped up; then there was a fight for life.

"I had a long dagger, but the bear tore open my back and legs and arms, and I fell to the ground almost dead. But along came some Christians on their way to church. When they saw me they said, 'There's the backslider. Serves him right; it is God's punishment to him for backsliding.' They came on to church and got the pastor to come to me. Then they brought me here, anointed me, stitched up my wounds and bandaged me. For two months I was between life and death. Then I got well and came back to church. I am not going to backslide any more because if I do there will be another bear waiting for me. The devil is a hard taskmaster. He will tear you and leave you

to die. It doesn't pay to serve the devil."

One of our women fell and broke her leg and so we went to pray for her. We put her leg in a splint and anointed with oil, and she got well very quickly. She was very poor and had an only cow which she used for plowing her fields. They do not milk their cows there, but use them for plowing. Two months after I had prayed for her recovery I went to her little log house and saw the cow tied up outside with a lot of oil all over its head. I wondered what had happened. She came out smiling and said, "Pastor, it works all right." I said, "What have you been doing?" She replied, "I was out plowing with my cow and it fell down and was just going to die but I thought about prayer and oil. I thought, 'Why can't



*Leonard Bolton doing practical work among the Lisu people.*

God heal my cow as well as heal me?' so I ran in and got a cruise of walnut oil and poured it over its head." It looked as though she had used quite a lot, too. She continued, "Then I laid my hands on the cow, and immediately it jumped up, and I have been thanking God for healing it."

At another testimony meeting a woman rose and said, "My child was very sick, she had hemorrhages of the lungs and was spitting blood. I did not go to the witch-doctor because he would give some awful stuff and cut her; I thought I would go straight to Jesus. I saw in the catechism that I should pray, believe and receive, so I prayed to God. After I had prayed I looked in her mouth and saw that she was not healed. I wondered why my prayer was not answered and then I saw that my hands and face were dirty. I thought, 'I am too dirty for God to hear,' so I went down to the river and had a wash." (The Lisu people need a lot of grace to do that, for they are not fond of water.) "I prayed again, but she was not healed. So I thought, 'I will go down to the church that we built, God

is always down there.' But after I had prayed in the church she was not healed, and I wondered what to do. I thought maybe I had made a mistake so I got the Book and spelled out the words, and it said that Jesus is the same yesterday and to-day and forever.

"I got desperate. I went back to the church. I knew God was up in heaven and thought perhaps my voice was not strong enough to reach, so I climbed up on the roof of the church. I prayed and pleaded with God, and I just stayed there until I knew He heard me. Then I got down and went home, and I found my child perfectly well."

It takes a long time to get letters from home, and sometimes we get snowed in and the letters don't come. One Saturday morning the mailman came running to me and I thought, "The letters have come." But he said, "No, no letters; but come quickly for my nephew has committed suicide." We went down to his house, and there inside we saw a great crowd of people wailing and carrying on. It reminded me of the time

the Lord Jesus went to the home of Jairus and found the people wailing and making much noise. We pushed our way inside the house and saw the boy lying there dying. He had eaten opium in a fit of temper. The women were bringing in the gods and incense to offer to them. The priests were chanting prayers and had big brooms with which they brushed the walls. They even brushed my clothes.

I said, "What are you doing?" They answered, "We are looking for the death devil; we want to drive him out." I saw

the funny side and said, "Well, here is the devil on the table"—the opium pot was sitting on the table. I took the opium pot and threw it into the stream which passed near by; then I put out all the people who did not believe in the Lord, and shut the door. I prayed, "O Lord, manifest Your healing power for Your glory." A few Chinese Christians were with me and we prayed in the Chinese language.

After praying for the boy I administered a dose of mustard. I knew this was a practical thing to do, for the mustard would bring up the opium. We kept on praying until the opium came up. I knew he must not be allowed to go asleep, for if he did he would never waken. He was beginning to doze so I did another practical thing, I stuck a needle in him and kept sticking it in, marching him up and down the room to help keep him awake. After an hour and a half we had the victory. The next day was Sunday and his father sent him to our Sunday school. He has been coming ever since.

Among the native Chinese at Wei-Hsi there is a custom that when a man steals

anything and runs away they will put his wife in prison for it. If they can't find the wife they will make something suffer that belongs to him. Our Wei-Hsi official and the chief of the bandits had a grudge one against the other. The chief wanted to kill the official, but the official had soldiers guarding him at night. The chief could not get at either the official or his wife so he decided to kill his horse. The official had a beautiful white horse on which he liked to parade the streets.

The horse was in the back courtyard of the official, and the only way that place could be reached was through our mission property. One night the chief climbed over our wall and dropped down in the official's yard where the horse was. He had a knife about five feet long and he struck a blow at the horse's neck. But just then the horse jumped forward, and instead of striking its neck he made a big gash in its tail about six inches long and two inches deep. The horse was angry then, and of course the chief had to get out of the way.

In the morning the official sent for the white missionary and said to me, "You are a wonderful man to repair my soldiers, repair this horse." Sometimes his soldiers had come to me with their wounds, and I had helped them in many ways. I said, "I can't repair the horse. The only thing to do is to shoot it quick, for it is bleeding to death." He said, "No, I will not shoot the horse; you make it well." While I was arguing with him about it, up came a soldier leading the horse to me. When I saw I could do nothing with the official to convince him, I thought I would try to help the horse; perhaps I could stitch the cut together and it might heal.

I got a rope to tie his four legs together so he could not kick me while I was on the job. Then I got a native to put a sack over its head and sit on it so it could not bite me. I got a pair of pliers, a pair of scissors, a sacking needle and some strong, thin thread—these were my tools for repairing the horse. I cut all the hair off, thoroughly cleansed the wound with Lysol, and started to stitch up the gash with the sacking needle. I had quite a job to get the needle through the tough skin, and the horse would twitch and heave. But I prayed as I worked, and by the aid of the pliers I got the needle through. It took six or seven stitches to sew up the cut. Every day I cleansed it with Lysol, otherwise in less than twenty-four hours it would probably have been full of maggots. Within three weeks it was "wagging its tail" and was quite well. Then the official invited me to a feast and my reward was fried bees and fried frogs, which are considered quite a delicacy; and old eggs which had been buried about ten years, a still choicer delicacy. The older the egg is, the more money you pay for it.

So you see a missionary has to do more than just preach the gospel. He never knows just what is going to be expected of him next. He has to build his own house, first making his bricks with clay and straw. He has to shoe his own horses, make his own canvas, make his own

soap, be the doctor and the dentist. The Tibetan custom for extracting a tooth is with a hammer and nail. So they come a three days' journey to have us pull their teeth properly. Perhaps they will bring us a dozen eggs in payment, and half of them will be bad.

In the year 1927, in the city of Wei-Hsi, we received word that six hundred bandits were coming to destroy the city. I myself had a personal letter from the chief of the bandits, saying that my life was in danger, that our mission station would be destroyed if I lent my guns to fight against them. He also warned me to clear out of the place as they were coming to destroy the city by fire.

Our little band of Christians looked to the Lord for guidance, then we felt we should stay to help the wounded who were being brought into our mission compound. All the women of the city fled to the mountains, taking their children with them.

On came the bandits, fighting their way to the city. It was seven o'clock at night when Sister Ada Buckwalter (now my wife) and I stood on the veranda of our mission station and saw the heavens and all the mountains aglow with fire as the bandits were burning houses and villages. We heard the shots from the guns, and the screams of the dying. It was a terrible time.

The men of Wei-Hsi were fighting against the bandits outside the city wall and our Christians were called to help. It would have been death for them to have refused, so they went along. But they told me afterwards that they did not shoot, they just prayed. Our house was right by the wall and we could look over the wall and watch the fighting. My heart seemed hard, my jaw was set, my eyes seemed fixed. I could not pray. Down below I could hear my sister, Victoria, trying to pray with the Chinese Christians. I said, "O God, put the burden on some heart in the homeland."

There was a dear old soul in England, thousands of miles away, who was in touch with God at that moment. With her spiritual eyes she saw the same scene we were beholding with our natural eyes, and instantly she went down on her knees in intercessory prayer. And as she pleaded, and as our Christians prayed, those bandits were driven back. Only two of them got inside the city wall, and they were killed. The bandits were completely defeated and the city was spared.

How very necessary it is for you in the homeland to be in the Spirit, to be "tuned in" as to the heavenly radio, to catch the sound of battle at the right moment. It may mean life or death to us missionaries.

#### INTERCEDING LOVE

Jesus is the only man that has ever prayed 1,927 years night and day without a rest. "He ever liveth to make intercession."

Let the *Pentecostal Evangel* bring God's message to those you cannot reach. Send us their names and addresses, and 25c for each, and we will send them the paper till the end of the year.

#### THE BIBLE IN CHINA

The amazing demand for the Scriptures in China, notwithstanding the unrest and confusion occasioned by the civil war, was referred to at the last meeting in Glasgow of the directors of the National Bible Society of Scotland. In Eastern China the figures for the past year amounted to 820,000 copies, this being an increase for the same period of no fewer than 300,000. In Central China orders for 70,000 Bibles are on hand, the issues for the year already amounting to an increase of more than 160,000. In Northern China, in spite of unsettled conditions, the issue for the past eight months has been 1,182,109 copies.

#### THE RESTORED KINGDOM OF BABYLON

With regard to Irak, which is Shinar, or Babylon, and Zechariah's famous prophecy of the two women and the Ephah, it is a curious fact that a woman was the main instrument in setting up the king and kingdom of Irak. She was an English spinster named Gertrude Bell, who spoke Arabic very well and wielded much influence among the native tribes. This may not necessarily be anything more than a coincidence, but it is a curious and remarkable one. A woman is the chief agent in founding the revived State of Shinar, and in Zechariah's vision two women carry the Ephah of wickedness to "set it upon its own base" in Shinar. This is a fine commentary on the present feminine developments and activities!

#### A SURPRISING PROPOSITION

We have a letter from our pastor at San Bernardino, Calif., which we gladly pass on to our readers, adding our assurance that a thing Brother Freeman promises he will actually perform. He says:

"I take this means of telling the readers of the Evangel that I have read the book written by Chas. E. Robinson, called 'Praying to Change Things.' It is a book of unspeakable value to any saint or sinner wanting God and prayer. I have recommended and given out no less than fifty of them myself, and have seen men's and women's lives changed entirely by reading this book.

"I want to make this proposition to any man on earth—if he is wanting something to read, buy this book for fifty cents from the Gospel Publishing House at Springfield, Mo., and if he is not satisfied that the book is worth more than its price doubled, I will on demand refund fifty cents to the man sending me the book. I will then gladly turn the book over to some thirsty soul who will realize the value of knowing how to pray.

"I do not wish to applaud man, nor do I believe the writer has ever desired any praise. I am simply writing that you may know the real value of this book. Pray that the Lord Jesus Christ will inspire more works of this sort, by the Holy Spirit, to reveal the Father's will to poor suffering humanity.—J. Edgar Freeman, pastor, 232 S. Arrowhead Ave., San Bernardino, Calif."

"Woe unto you, when all men shall speak well of you!" Luke 6:26.

## The Death Throes of a Wicked Generation

The Briand-Kellogg peace pact, by which fifteen nations renounce war as an instrument of national policy, was signed in Paris on August 27. Many are enthusiastic, but it is well to remember the warning of Scripture: "When men shall say, Peace and safety, then sudden destruction cometh." In the midst of man's arbitration, damnation is slumbering behind. "Making the world safe for democracy" was the boasted result of the war. There is a lot of uncertainty about the safety attained, to say no more. It is like the safety pin when the pin catch is sprung. The safety pin is not very safe with a point not fitting in its sheath. The failure of the recent League of Nations conference for the reduction of armaments is a warning and is an eloquent tribute to man's failure.

On the other hand, secret preparations to meet the need of the next world war are being made in every nation. It is conscription of everything as well as the conscription of man and woman power. Every nation's resources are being conscripted beforehand. In other words, every nation is preparing to pawn everything, and it will be universal bankruptcy.

"When they shall say, Peace and safety"—there are many who are saying it now—"then comes sudden destruction!" The world war was sudden. Between the time of the massacre of the Austrian prince in Serbia, July, 1914, and the date of the declaration of war in August—only a few weeks—the world passed from seeming calm into the greatest war in history.

You say that we are alarmists. We might have been called that in the spring of 1914, but in the light of the world war and of subsequent events, we cannot be called alarmists because sudden destruction is due. The last world war is in the nature of warning—an emphatic warning from heaven to earth; the second event will not have so much warning and we shall not have the long period of warning, and it will outdo the first world war because the result will mean sudden destruction. The result of the first world war was catastrophe; that of the next war will be destruction.

Nebuchadnezzar came three times against Jerusalem. The first two invasions were serious and the consequences were disastrous. But the last time meant destruction to Jerusalem, to its walls, and to the temple of Solomon. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," is true of nations as well as of individuals.

When you speak in this manner people say, "You are an alarmist!" There is need to-day of such speaking. John the Baptist was an alarmist heralding the first advent. Would to God that every preacher were an alarmist in the midst of so many optimists who cry, "Peace and safety."

God does not send men dressed like John the Baptist in strange, out-of-the-way places to-day. They would be ridiculed. Even the Pharisees did not ridicule John the Baptist, nor did the soldiers. So God is using men in the pulpit and those who use their pens and

the press to warn men, to make them think, and to interpret signs. The signs are multiplying in spite of statements by men like Sir Oliver Lodge who declare there is no increase of earthquakes, tornadoes, hurricanes, and storms; only our means of recording same have been increased and improved. Peter sums up such by saying, "These things they are willingly ignorant of"—blind leaders of the blind. Weather bureaus all over the world, that go back fifty or more years, record increase in catastrophies and earthquakes. Christ foretold "earthquakes in divers places"—in other words, further afield than before.

You may have lightning conductors but you cannot stop the lightnings. You may have instruments recording earthquakes but you cannot stop the quakes. God is going to rise to shake terribly the earth. Earth is anticipating His arising. We are having the preliminary shudders anticipating world catastrophies.

The bird oils its feathers, preparing for the rain. Animals seek shelter, having a premonition of impending storm; but man laughs at warnings. Nay, he says it is all right. He says it is "peace and safety" when the Word says "sudden destruction" is coming. The record of things happening, given in the daily press, is verifying the Scriptures with its warning of what is to happen. The press comments on such happenings are man's efforts to explain away these signs. Revolution in Russia and China is called the birth pangs of a nation. Children are not born into the world with hatred, malice, and murder in the hearts of their parents for them. These are not the birth pangs of the nations—they are the death struggles, inspired by him who has the power of death. Not birth pangs, but death, raising its head prior to stalking up and down the nations. Birth pangs of a nation indeed! They are the death throes of wicked and adulterous generations. Pessimists we are called. We are the true optimists, for when the Prince of peace shall come then war shall cease, as the fomentor and author of war will be bound with a chain in the bottomless pit for a thousand years.

Men are trying to chain war. God has the chain ready for the author of war. Satan has broken man's chains—their arbitration treaties and alliances which they have been forging during the past centuries—but he will never be able to break God's chain. He knows it. He knows his time is short. And he is hoodwinking the nations with a false hope of peace, and at the same time preparing them for his holocaust. He laughs up his sleeve at the blindness of man, and he is moving forward toward his harvest.

The world's expression is, "I've got his number." God has Satan's number, very clear. Six hundred sixty-six is his number, or the number he will give to men to whom he will give his seat and power. Six, six, six, a trinity of evil.

"Never forget that the end of a sermon is the salvation of the people."—M'Cheyne.

### SPEAKS JAPANESE

Just before I received the Baptism, I saw the Lord Jesus approaching me, and as I kept watching Him, He came to a large open doorway and when He stood there He filled the whole doorway. Around His head was a halo of glory. Oh, hallelujah! What glory filled my soul at that time. For three hours I continued to speak in tongues, speaking many different languages.

While lying under the power, God showed me Japan—its terrible state of sin and darkness, and He gave me that language. I was greatly burdened for that sin-stricken country. There was exhortation in that language and weeping in the Spirit for some time, until I thought perhaps God was going to send me to Japan to preach the gospel. The Lord spoke to me very plainly and asked me if I were willing to leave my home and family for Him. I said, "Yes, Lord." I love my Saviour better than all earthly friends. Hallelujah! I felt that I was willing to go anywhere or do anything for Him.

On my way home from Winnipeg, two young men got on the train, the coach I was in. I saw they were foreigners. After a while I thought I would like to have a little conversation with them. They sat just behind me, so I turned around and asked: "Were you at that great Pentecostal convention in the city?" One answered, "No, ma'am." I then asked their nationality. He replied, "We are Japanese." By this time I was very happy; the Lord seemed very near and I felt that He would have me speak to these men in their own language. I asked him if he would mind speaking to me in his own language, and as he talked to me in his native tongue, I talked with him a long time in the same language.

As I talked to the young man I felt the presence and power of God fill my soul. I knew I was telling him about the wonderful things of God, for his eyes filled with tears and he asked me in broken English, "Mrs., how long take you learn this talk?" I said, "God gave it to me instantly." "Well," he replied, "You got good talk." After I had finished talking with them and returned to my seat, I sang an old Japanese tune.

Oh, the joy that thrilled my soul on the train that day! Even yet this blessed experience abides with me and God wonderfully fills me at times. Hallelujah to His name forever! It is now over twenty years since I received my Baptism and I can truly praise God for His keeping power. I might also add, here that He has been my healer for a great many years and has never failed to answer prayer.—Elizabeth S. McCann, Solsgirth, Man., Can.

God has promised to guide us and if we are living in true relation to Him we may expect guidance moment by moment as we go on.

"He which soweth bountifully shall reap also bountifully." Sow God's message lavishly and reap a lavish reward. Send the *Evangel* to your friends. From now till the end of the year, 25c.

## WHY WE ARE NOT SOUL-WINNERS (Continued from Page One)

"You'll have to deal in future with that woman who wants the bird experience."

Many want a "bird experience," an emotion, an ecstasy, and if it does not come, they doubt their salvation. God tells us through faith we are saved, and by His matchless grace.

### *John 3:16 Is Still in the Book*

All our doubts and difficulties would vanish if we could take God at His Word, "By grace are ye saved, through faith." Salvation is not some complex mystery. It is believing what God says in His Word.

A young mother was gloriously saved. She went home from the meeting glowing with happiness. She talked much to her little son of the joy which had come, and quoted over and over the verse which had brought the light: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

The next morning the fire was out. It was cold and rainy. She was weary from the night's excitement. When her little son came down she was crying. He asked what her trouble was. She replied that she felt after all she was not saved. The little boy said nothing but disappeared from the room. In a few minutes he was back with the open Bible in his hand. Pointing to John 3:16 he exclaimed, "Yes, you are still saved, mother. The verse is still here. It is just the same as it was last night."

Though our feelings may change, and Satan may bring doubts, the Word of God is unchanging. "Forever, O Lord, Thy Word is settled in heaven."

The second reason why we are not soul-winners is because we do not have a clear concise, Scriptural understanding of the plan of salvation.

A little girl, four years old, who was the daughter of a prominent minister, known far and wide as a soul-winner, one day answered the door bell.

"Is your father home?" the caller asked.

"No," the little child replied, "but if you want to know the plan of salvation, I can tell you."

It is vitally important to have the plan of salvation at our finger tips, and to have it formulated in the words of Scripture. Often we have only a few minutes to present the matter, and if we can do it simply and clearly in Scriptural terms, we have sown seed which may bring forth a great harvest. "The seed is the Word of God."

It is the Word of God which makes us "furnished completely unto every good work." Souls are "born again not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever."

Sometimes it takes the stress of a great emergency to bring forth something great and essential in our experience. I will never forget when God took me through an experience that boiled the plan of salvation down to three Scripture verses.

### *A Remarkable Experience*

My husband and I were speaking in the city of Denver, Colo. We were working hard, and praying much, and the time was almost at hand for us to move on to another field. I said, "I don't believe it is

the will of God for us to leave this city without even a glimpse of the glory of the mountains beyond. Shall we not pray the Lord to give us time, and money for a holiday before we leave?"

This we did and to our delight a few days later a letter came through the mail with a ten dollar bill which the writer asked us to use in any way the Lord directed. This seemed a very marvelous answer to prayer. We were traveling entirely by faith, and asking no collections from the churches where we spoke. So we planned on the next day which was Saturday to take the famous Georgetown Loop excursion out into the mountains. We were told we would be well repaid for the scenery was truly grand and inspiring.

I could hardly wait for morning to come, and we were early at the station. We bought our tickets and were told to take the train on track 8. There was track 8, and there was the train, but such a funny old-fashioned train, it would be hard to describe. Nothing doubting, however, we boarded the train and soon it filled up with quite as unusual a crowd as the train itself. Grandmothers with shawls, and fathers and mothers with whole families of little children, and all with big picnic baskets, and much laughter and babble among them.

We decided that was the way they did things in the West and we were glad when the train pulled out and we were on our way. Down the aisle came a very distinguished looking grey haired man who spoke to each person and shook hands pleasantly. When he came to us, he said, "I don't just place you." We said, "We are strangers here, from Baltimore."

### *Salvation at a Picnic*

"I hope you will enjoy the day, and you are quite welcome to all the pleasures it affords." He passed on. I said:

"This must be a Sunday-school picnic, and that is the pastor." However, when the conductor came up, he cleared up the mystery. We were on the wrong train. It was an annual picnic given by one of the large lumber companies to their employees, who were being taken out free of cost into the mountains for the day where games would be in progress and refreshments served to the workers and their families.

Mr. Nesbitt hastened at once to the grey-haired gentleman and made apologies, and told him we were evangelists and were bent on taking a holiday but were on the wrong train, which evidently had come in on track 8 ahead of ours. He was very gracious and asked if we would each give a message of five minutes in the pavilion after lunch. He said they always had speeches, and though he was not a Christian himself he would be glad to have a religious message with the business talks that the managers of the lumber company would give.

Then we saw that from God's standpoint we were on the right train. There was some soul He was after, and He had permitted our plans to be upset that His plan might go through, the plan of reaching four hundred employees with the gospel at an annual picnic.

How we prayed. Five minutes were so short, and the souls were so precious to God. Some might never have heard be-

fore, and some might never hear again the way of salvation.

As I stepped on the platform and looked down into the sea of upturned faces, I have never felt a more solemn sense of responsibility. "Make it plain, Lord, so plain not one can miss the truth," and I heard myself saying just this:

"God loves you. He loves you so much that He upset all our plans to bring us here that you might hear His truth. There is some soul, perhaps many souls He is after. Oh, His great love, His great faithfulness! He came to seek you here on your holiday. He came to save you. The Bible says, 'Jesus came to seek and to save that which was lost.' That means you, and you, and you, dear one, if you have never accepted Christ as your personal Saviour. He is the Way, the Truth, and the Life. No man cometh unto the Father but by Him. I will tell you the A. B. C. of salvation. Never forget it.

"All have sinned and come short of the glory of God.

"Believe on the Lord Jesus Christ and thou shalt be saved.

"Confess Him before men.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The Holy Spirit bore witness to the Word, and hearts were melted. Mr. Nesbitt spoke of his work among the prisoners, and told of the transforming power of the gospel even in criminal lives.

When we stepped down out of the platform, they crowded about us. Many confessed that they were not in the habit of church attendance. Others said that they attended church, but had never had the gospel made so simple and clear.

Finally I found myself standing alone with an old man. He told me he was eighty years old. He was a German cabinet maker. His father had been an infidel, and had forbidden him to go to church or to read the Bible in the Old Country, and when he came to America he had no desire to go to church. He had been born, and lived and died in infidelity, but that day the light of the gospel had shone in. At first he tried to argue, but both his own conscience and the great eternal truth were on my side. I believe for that one poor lost soul God would have led us into such an unexpected and trying situation. He is not willing that any should perish, but desires all to come to the knowledge of repentance. I believe some day at the throne I will meet that old German cabinet maker, and together we will praise God for His faithfulness in taking him unawares at a picnic where he was given the gospel truth boiled down to five minutes of Scripture verses, and no doubt there will be others, too, who were born again that day.

If you were sick and shut in, would you be thankful if some one sent you the *Evangel* each week? Send us the name and address of some shut in friend with 25c, and we will send them the *Evangel* for the rest of the year.

# The Gospel in Foreign Lands

## TACHIKAWA BIBLE SCHOOL H. Dithridge

The only Pentecostal Bible School in all Japan is the Berea Women's Bible School, situated in Tachikawa. It was started two years ago, and as the course is two years, we have just graduated a class of four fine young women. They have determined to set their faith upon God, and to work trusting Him alone for support. We believe it is the privilege of the Japanese worker, as well as of the missionary to live by faith, trusting God's promises for support and not looking to man. And so we teach our girls.

The problems of this school are:

(1) Student support.

The young women who come to our school cannot work for their living while studying, because their time and strength are entirely taken up with studying the Bible, and the heavy program of practical work which we put upon them. They really do enough practical work to earn their support. Besides this, they do all their own work in their dormitory, without servant or matron, besides helping in the missionaries' kitchen, and cleaning the church. They are very, very busy every day. They cannot get money from their parents for their support, because most of them come from non-Christian homes, and their relatives heartily disapprove of their being in our school. If their parents support them, their parents have a right to marry them off, and they will do it to non-Christian men. They cannot get support from other sources, because their denominational friends heartily disapprove of their being in a Pentecostal School. The conclusion is that we must support them while they are studying in Bible school. I teach them that they must live by faith, and pray in the money for their own support. Who will help answer their prayers? We ought to have ten dollars a month for each girl. But the truth is they have been living on much less, and sometimes I wonder if they really have enough nourishment. But praise God! He never fails us! And somehow He has fed them, and kept them all well!

The second problem is—Teachers.

How can one missionary do all the teaching in a Bible school? I teach from eight to twelve-thirty noon. My faithful Bible woman helps me some, but she cannot do all the church visitation, the children's work, be my secretary, and teach in the Bible school, too. She is overworked. We need teachers for music, for English, for Japanese (for our girls are not educated, and do not know their own language, well), as well as to help in the Bible teaching. Please pray about this need.

The third problem is—Housing and equipment.

We rent a house for the girls to live in, but it is already overcrowded, and what we shall do in the fall, when new girls come in, we don't know. Renting

*All offerings for Foreign Missions and for expenses of conducting the Missionary Department, should be sent by Check, Draft, Express or Postal Money Order, made payable to Noel Perkin, Missionary Secretary, 336 West Pacific St., Springfield, Mo., U. S. A.*

is unsatisfactory and expensive. I cannot live in the same house with the girls, as I should do. We need a building, a dormitory for the girls to live in. We never had any equipment. We bought a few kettles and pans for the kitchen, used an old table of mine in the dining-room, each girl brings her own rice-bowl and chop-sticks, and so we get along somehow. Praise God! He has blessed us in spite of everything, or because of everything! But still we wonder, should not the only Pentecostal Bible school in Japan be backed up by the Christians in America? Pray for us!

### DISTRIBUTION OF AUGUST 1928 MISSIONARY FUNDS

<b>CONGO BELGE FIELD</b>			
Allowances of Missionaries	\$ 365.04		
Allowances of Missionaries on furlough	50.00		
Mission Station Expense	60.00	\$475.04	

<b>EGYPTIAN FIELD</b>			
Allowances of Missionaries	\$ 230.00		
Allowances of Missionaries on furlough	205.00		
Mission Station Expense	60.00		
Native workers	40.00		
Lillian Trasher & Orphanage	119.00	\$654.00	

<b>FRENCH SUDAN FIELD</b>			
Allowances of Missionaries	\$ 413.00		
Allowances of Missionaries on furlough	5.00		
Mission Station Expense	43.00		
Native workers	5.00	\$466.00	

<b>LIBERIA &amp; SIERRA LEONE FIELDS</b>			
Allowances of Missionaries	\$ 710.00		
Mission Station Expense	10.00		
Native workers	80.00	\$800.00	

<b>SOUTH AFRICAN FIELD—TRANSVAAL</b>			
Allowances of Missionaries	\$ 345.00		
Native workers	18.00	\$363.00	
<b>TOTAL DISTRIBUTION—AFRICA</b> \$2,758.04			

<b>NORTH CHINA FIELD</b>			
Allowances of Missionaries	\$ 892.10		
Allowances of Missionaries on furlough	200.85		
Mission Station Expense	207.00		
Native workers	41.00		
Anglin orphanage	700.58	\$2,041.53	

<b>WESTERN CHINA &amp; TIBET</b>			
Allowances of Missionaries	\$ 205.00		
Allowances of Missionaries on furlough	22.00		
Mission Station Expense	199.00		
Native workers	64.00	\$490.00	

<b>SOUTHWESTERN CHINA—YUNNAN PROVINCE</b>			
Allowances of Missionaries	\$ 224.50		
Allowances of Missionaries on furlough	45.00		
Mission Station Expense	10.00		
Native workers	30.00	\$309.50	

<b>CENTRAL CHINA</b>			
Allowances of Missionaries	\$ 40.00		
Allowances of Missionaries on furlough	65.00		
Mission Station Expense	34.00		
Native workers	20.00	\$159.00	

<b>SOUTH CHINA</b>			
Allowances of Missionaries	\$ 437.00		

Allowances of Missionaries on furlough	60.00		
Mission Station Expense	49.50		
Native workers	25.00		
South China work & workers	325.50	\$897.00	
<b>TOTAL DISTRIBUTION—CHINA</b> \$3,897.03			

<b>INDIA</b>			
Allowances of Missionaries	\$2,689.00		
Allowances of Missionaries on furlough	265.00		
Mission Station Expense	542.00		
Native workers	319.00		
Aston orphanage	105.00		
Leper work	77.00	\$3,997.00	

<b>SOUTH INDIA &amp; CEYLON</b>			
Allowances of Missionaries	\$ 408.00		
Mission Station Expense	30.00		
Native workers	55.00	\$493.00	
<b>TOTAL DISTRIBUTION—INDIA</b> \$4,490.00			

<b>JAPAN FIELD</b>			
Allowances of Missionaries	\$ 843.00		
Mission Station Expense	135.00		
Native workers	41.00	\$1,019.00	

<b>PALESTINE &amp; SYRIA FIELDS</b>			
Allowances of Missionaries	\$ 411.45		
Mission Station Expense	130.55	\$542.00	

<b>PORTO RICO FIELD</b>			
Allowances of Missionaries	\$ 160.00		
Allowances of Missionaries on furlough	45.00		
Porto Rican work & workers	165.00	\$370.00	

<b>CENTRAL AMERICA</b>			
Allowances of Missionaries	\$ 100.00		
Mission Station Expense	90.00	\$190.00	

<b>SOUTH AMERICA FIELD</b>			
Allowances of Missionaries	\$ 462.50		
Mission Station Expense	35.00		
Native workers	25.00	\$522.50	

<b>PHILIPPINE &amp; FIJI ISLANDS</b>			
Allowances of Missionaries	\$ 131.00		
Allowances of Missionaries on furlough	70.00	\$201.00	

<b>WEST INDIES FIELD</b>			
Allowances of Missionaries	\$ 100.00	\$100.00	
<b>MEXICO &amp; MEXICAN BORDER FIELDS</b>			
Allowances of Missionaries	\$ 280.00		
La Luz	20.00		
Co-laborers	2.00		
Latin-American Institute	52.23		
Mexican workers-Border	200.00		
Mexican workers-Mexico	125.00		
California work	75.00		
Mexican truck	2.00		
Mission Station Expense	11.00	\$767.23	

<b>MISCELLANEOUS FIELDS ALLOWANCES</b>			
Alaska	\$ 25.00		
Hawaii	100.00		
Samoa	54.00		
Persia	139.00		
Poland	169.00		
Russia	117.00		
Latvia	50.00		
Bulgaria	60.00		
Greece	41.00		
Hungary	53.15		
Czecho-Slovakia	46.00		
Non Council Missionaries designated	1,955.93	\$2,810.08	

Total amount missionaries' allowances	\$17,666.88		
Missionary Rest Home	51.00		
Fares, Buildings, Etc.	3,494.63		
Deputational work	275.00		
	21,487.51		
Where Most Needed Fund	500.00		
Credited to Special Accounts	68.89		
	22,056.40		
Debited to Special Accounts	724.04		
<b>TOTAL OFFERINGS FOR AUGUST</b> 21,332.36			

True obedience alone gives one liberty.

"Try prayer, when preaching fails,"—M'Cheyne.

A WORD OF APPRECIATION

Dear Coworkers: I feel it is time for me to express to you our appreciation of the way you have stood with us both through your prayers, as well as by your support.

Last year we asked to have an announcement put in the *Evangel*, something like the following: "Any one having a cornet or trombone, which is not being used, and who is willing to donate it to the work in Japan, write to G. R. Bender." We praise the Lord for the few willing hearts that were ready to sacrifice their musical instruments for our work. To-day we have two trumpet-cornets and one valve trombone. Truly we appreciate the love and sacrifice back of these gifts and thank you most heartily for them. To-day good progress is being made, as the native workers are learning to play, and we are sure they will prove a big blessing to the work. We do not wish to limit our music to two kinds of instruments, but if any one has any other brass instrument they would be willing to donate, we shall be glad to receive it.

During the past year we felt the need for a motorcycle and asked several of the assemblies to pray for it. Friends rose to the need immediately and in a marvelous way the Lord supplied us with a Harley-Davidson motorcycle and a twin sidecar. It has been a real help to us, especially during the hot seasons. By this means the country districts can be reached. We thank one and all who have prayed this need through for Japan and for our work.

This year we have had two series of special meetings and a tent meeting in Tokyo at Otsuka. The Lord's blessing rested upon the efforts made and we had a time of rejoicing in Him. During the tent meeting, it rained every night. Nevertheless the Lord blessed to the salvation of several men and women. Lately the attendance has increased and God is blessing the Christians and encouraging our hearts in the work.

For the last three or four months the Lord has been laying upon my heart the need of our port city, Yokohama. Before the earthquake of 1923, which destroyed this city, there was a good Pentecostal assembly there. Since then they have been scattered and so far no one, that is, of our Pentecostal workers, has gathered them together again. I feel God calling me to reopen a work in this city for His glory. If it is His will, I expect to begin during the month of September. I ask an interest in your prayers that the Lord will bless this work and give us wisdom in all matters. Pray for Yokohama.

I would like you to pray also for one of the greatest needs of our field and that is a Bible school for men. The time is coming and is now at hand when the Japanese will have to take over a great deal of the responsibility of the work, but before it can be done, we must have trained, Spirit-filled men, who will be determined to die if needs be for the Pentecostal testimony. We, at present, lack a good Japanese teacher for this school.

The Lord knows where he is. Prayer will help us find him.

We are happy, rejoicing in the service of our King. May the Lord bless you all. With Christian greetings, in His glad service, Brother and Sister G. R. Bender.

NEWS FROM MANY LANDS

*Leaving for West China.*

Brother Plymire writes: "We are looking forward to a very fruitful service for the Lord among the Tibetans. We will leave Shanghai as soon as possible for Kansu. We hope this will be not later than September 1st. Even this will not get us to Kansu until after the cold winter has set in at Tangar. Pray for us as we journey along that we may be kept and used along the way of the Lord. Elizabeth Weidman is going with us."



A Typical Tibetan Woman

*Peking, China*

The work of the Lord is going on, and the jail work is most promising. At least thirty women prisoners have testified to the saving grace of the Lord. In our last union meeting we immersed seventeen in water, most of these being from our mission. We are all well though a bit fatigued on account of the heat. The worst of the heat is yet to come. Pray for us all.—H. E. Hansen.

*Juneau, Alaska*

We praise the Lord for victory through Jesus. The Lord is blessing in our midst and is pouring out His Spirit upon us. On Sunday night a young lady received the Baptism with the Holy Ghost.—C. C. Personeus.

*Gombari, Congo Belge*

I have just returned from an eighteen-day evangelistic trip in the jamba (jungles). This is the second long trip I have made alone lately. Although I got soaked a few times (it being the wet season) I enjoyed the trip very much. I wish I had time to put down the various incidents of the trip, some humorous, some

sad—but all with a lesson in them. A beer dance of one chief was turned into a red hot gospel meeting and was interrupted by the chief, not as in the homeland making fun, but asking me why we don't build a church in his village and send a preacher to them. We hope to be able to do this shortly, the Lord willing. I preached in the lands of nine different chiefs on this trip and had thirty-one services with a total attendance of 802.—Alva I. Walker.

*Johannesburg, South Africa*

We are being encouraged in the work at Prospect Township lately. At almost every meeting one or more come forward to seek the Lord. Especially do we feel encouraged at this when one considers that drunkenness and immorality are on the increase and conditions are such that at almost every service one or two of the brethren must stand on the outside of the hall and keep order so that we may make ourselves heard on the inside. Yesterday at the women's service the native evangelist walked up and down to keep drunken, staggering women from disturbing the meeting. Some came and knelt crying to God for deliverance from the power of drink. None of these women can read, and of course, they can grasp very little of the wonders of our God. Pray for them.—Mrs. Anna Richards Scobel.

REPORT SHOWING AMOUNT EACH STATE HAS SENT IN FOR THE EXTENSION OF THE FOREIGN MISSIONARY WORK DURING MONTH OF AUGUST

California	\$4,106.82
Ohio	2,690.16
Washington	1,941.49
Pennsylvania	1,899.11
New York	1,685.63
Missouri	1,373.49
Illinois	1,272.01
Kansas	712.32
Texas	670.20
New Jersey	639.40
Oklahoma	634.71
Minnesota	444.27
Canada	366.45
Wisconsin	358.85
Idaho	348.73
Iowa	340.77
Michigan	303.45
Oregon	276.78
North Dakota	261.80
Maine	243.75
Delaware	238.81
Connecticut	206.16
Florida	203.51
Indiana	180.03
Kentucky	170.00
Massachusetts	167.19
Alabama	151.62
District of Columbia	140.00
Colorado	129.85
Arkansas	117.88
Montana	115.12
Mississippi	112.57
Virginia	110.97
New Mexico	107.45
Arizona	78.20
Nebraska	71.27
Louisiana	47.80
South Dakota	45.08
Alaska	40.96
Nevada	34.50
New Hampshire	32.60
Tennessee	22.25
West Virginia	20.00
Rhode Island	15.00
Wyoming	15.00
North Carolina	13.00
Georgia	10.00
South Carolina	5.00
Maryland	1.00
Foreign Countries	87.86
Total amount reported minus \$1,928.51, given direct and designated for expenses, or \$21,332.36—Total for August.	

Lord, give me faith to trust if not to know, with quiet mind in all things Thee to find, and child-like go, where Thou would'st have me go.—J. Oxenham.

## In the Whitenated Harvest Fields

### HOLY GHOST REVIVAL

Evangelist Thomas Griffin wires: "Am at Roswell, N. Mex. Started a meeting a week ago, and up to date 14 have been saved, 32 received the Baptism with the Holy Ghost, and the end is not yet."

### FIRE FALLING

Brother C. M. O'Guin writes from Granite City, Ill.: "About 120 have been saved, 45 or 50 baptized with the Holy Spirit, miracles of healing, in the revival here, and it still goes on."

### GOOD MEETING

Evangelist S. W. Trisler writes: "Just closed an old-time revival meeting near Vera, Okla., where 16 wept their way to Calvary, and 1 received the Baptism of the Holy Ghost. Many followed the Lord in water baptism."

### GLORIOUS ILLINOIS REVIVAL

Evangelist Maude May Hepps writes: "I just closed a 2 months' campaign in Litchfield, Ill., a new field, in which 95 were saved, 33 baptized with the Holy Spirit, and 45 baptized in water. There were also several wonderful healings."

### GOD BLESSING NEW FIELD

Brother Fred M. Shreve writes from Scottsburg, Ind.: "This is a new field, and God is blessing us. Nine souls saved, 6 filled with the Holy Ghost, and God is still working."

### ANOTHER GOOD TEXAS MEETING

Brother G. R. Barrett, Carlisle, Texas, writes: "God gave us a good meeting in Madison County, 34 being saved, 29 baptized in the Holy Ghost, and 33 baptized in water, 9 reclaimed, and 10 healed."

### TWO ARKANSAS MEETINGS

Brother H. S. Wright, Moreland, Ark., writes: "Was in Newton Springs with Brother Frank Warren for 6 days' meeting, and the Lord saved 2, and filled 3 with the Holy Spirit. He also wonderfully saved one at Clearfork, where I preached for the Free Will Baptist people."

### A GLORIOUS MEETING

Evangelist D. M. Harvey writes: "Just closed an old-time brush-arbor meeting near Winslow, Ark., where 6 were saved, 2 reclaimed, 1 received the Baptism in the Holy Spirit, and 4 were baptized in water. Some received healing for their bodies. Praise the Lord, we had a glorious meeting."

### HOLY GHOST REVIVAL

Brother M. L. Wheat writes: "Brother and Sister Weaver held a four weeks' revival at the Shady Oak Assembly, near Luna, La., in which 18 were baptized in the Spirit, 11 followed Jesus in water baptism, the saints were revived, and many were healed."

### A PROMISING FIELD

Brother Charles Weaver writes: "We are now at Bastrop, a ripe field. The Assemblies have never had a meeting here. Last night, the third of the meeting, the tent would not hold the people. At least 50 raised their hands for prayer."

### GOOD NEWS FROM NEBRASKA

"Former Pastor Irl J. Walker, on his way to a pastorate in Portland, Ore., stopped off for a week's meetings. The church was crowded to overflow, and 8 souls were saved and 7 received the Baptism of the Holy Ghost."

### HUNGRY HEARTS

Evangelist W. M. Harrison writes: "Held a twelve days' meeting at Dallardsville, Tex., in the Big Sandy Union Church. Four were saved and baptized with the Holy Ghost, and 5 baptized in water. Others are hungry."

### A REAL BREAK THROUGH

Pastor R. V. Carter, Pickens, Okla., writes: "Sister Nora Jurney has been with us for 26 days, and 18 were saved, 27 baptized in the Holy Spirit, 31 baptized in water. We had a real break through, and 10 were saved and 6 received the Spirit in one night. Our country is stirred as never before. The altar is still filled, and 3 have been saved since the meeting closed."

### OLD-TIME RELIGION

Pastor Sanford B. Drew, Earl, Ark., writes: "Brother L. W. Clark and 11-year-old daughter, Lorene, arrived here Aug. 5th and took charge of a meeting, the Lord wonderfully blessing their ministry. Fifty-six were wonderfully saved, and 21 filled with the Holy Ghost. The pastor baptized 32 in water, and 34 placed their names upon the church roster. The power of the Lord sometimes rested upon the altar for hours while souls wept and prayed their way through."

### REVIVAL AT WARRENSBURG, MO.

Sister Louise Albach writes: "For the past months we have waged a revival campaign in this needy field. Much prejudice has been broken down, the city has been stirred, and many here are attracted to the old-time gospel. Evangelist Effie Daniel, of Fowler, Colo., by her heart-searching, Spirit-filled messages of love, was the instrument in God's hands to obtain the blessed results we are now enjoying, in spite of much opposition from the enemy's ranks. About 22 sinners prayed through to a real experience. Of this number, a few were backsliders. Eight received the gift of the Holy Ghost, and 23 were baptized in water."

"We are anticipating another campaign soon with Evangelist Elsie M. Baker in charge. The Assembly expects to be set in order soon, and has asked Evangelist Effie Daniel to act as pastor."

### GONE ON BEFORE

On August 21, Mrs. James Corbett Morgan, wife of our pastor at Williamsville, Mo., crossed the borderland and is now in the presence of the Lord Jesus. We sympathize with her husband and the five little ones left here on this earth, but we rejoice with our sister that her journey has been completed and she has entered that glorious land of eternal joys. We pray that the Holy Spirit may "mother" the little children left in this world.

### GREAT INTEREST

Brother Harry E. Shaw, Weed, Calif., writes: "Just closed a three weeks' campaign with Evangelist Wm. F. A. Gierke of Los Angeles. Brother Patmore and Brother and Sister Vernon were also with us and sang during the meetings. Great interest was shown, and we had a wonderful time with the Lord. A number were saved and reclaimed, and 1 received the Baptism with the Holy Spirit. Several were remarkably healed."

### BLESSING IN ARKANSAS

Brother W. C. Turner writes: "We have been without a pastor since April, but Brother M. M. Pinson and Brother C. A. Lasater both spent some time with us during the early summer, and many were saved. During July different ones of our home preachers filled the pulpit (Sisters Elcie Torrence, Maree Smith, Annie Scelton, and E. R. Fitzgerald), and some were saved at every service. Then, during the month of August, we had a revival meeting, conducted by Brother Hugh M. Cadwalder. Large crowds attended, and over 50 were saved, 36 baptized in the Holy Spirit, and the saints built up in the most holy faith."

### ENID BIBLE SCHOOL NEWS

Evangelist P. C. Nelson writes: "We are glad to report a steady growth and increase in our Assembly here during the past six months. During my absence in El Dorado, Ark., the pulpit was supplied by Brother M. J. McClellan, who is to take up his work as member of the faculty of Southwestern Bible School this year. Miss Ruth Campbell, Miss Anna Bamford, and our eldest son, who served on the faculty last year, will continue their work in the school, which will open its next term Sept. 28. There are prospects for a large attendance, some coming long distances. The executive committee are working on the problem of providing additional room for those who attend. Those interested should send at once for our bulletin and application blank, addressing the president, P. C. Nelson, 316 E. Cherokee Ave., Enid, Okla."

Are you doing all you can to reach the lost? Perhaps a subscription to the *Evangel* would be the very thing for that one you have been praying for. We will send it from now till the end of the year for 25c.

**NEW LIFE**

Brother Ed. Williamson, pastor Montana, Ark., writes: "We have just closed a five weeks' meeting at the Goose Camp Church, and 42 souls prayed through to victory, and quite a number were filled with the Holy Ghost. Several times the power fell so that I had no chance to preach. The Lord is wonderfully blessing. The Sunday school was dead, but there are now about 70 attending, and large crowds every meeting night."

**DISTRICT CAMP MEETING**

Brother A. A. Wilson writes: "The Southern Missouri District Camp Meeting at Dexter, Mo., Aug. 2-12, proved one of the best camps ever held in our district. Hundreds of people attended each evening; the big 60x90 tent was much too small to accommodate them. The entire District was well represented, and there were also brethren from adjoining Districts. Quite a number were saved and filled with the Spirit, and there was a blessed revival in the hearts of the saints. Brother Moss surely was used of the Lord to preach and teach the Word. All present enjoyed great refreshing from the presence of the Lord."

**NEBRASKA DISTRICT COUNCIL**

Brother Merle W. Roll, Bethany Park, Lincoln, Nebr., writes: "We want to sound a note of praise for the way the Lord was in our Annual District Convention. All the assemblies of the District were well represented, and there was a sweet fellowship among the brethren. Brother Shields, of Amarillo, Texas, brought stirring messages, and the large tabernacle was well filled. It was, without a doubt, the best convention the Nebraska District has ever witnessed. Quite a few were saved, and numbers received their Baptism. The Lord also manifested His power to heal broken bodies. Lincoln was stirred, asking the question, 'What is This?' and we could truthfully say, 'This is That.'"

**EXCELLENT RESULTS IN TEXAS**

Pastor-Evangelists E. R. Winter and wife write: "We praise God for the way He is working in our midst. During a ten-day meeting in our home church, Draw, Texas, 8 were saved, 2 reclaimed, 14 filled with the Holy Ghost, and 14 baptized in water. Two were reclaimed, and one filled at Tahoka, and later God met us in a wonderful way at Edith Schoolhouse. Twenty-eight were saved, 15 reclaimed, 27 baptized in the Holy Ghost, and 9 in water. (17 Baptists received the Holy Ghost.) At our camp meeting at Draw, with Elder W. P. Robinson, evangelist, and Lonnie Whitworth, Bible teacher and choir director, people came from all over this section, and 25 were saved, 13 reclaimed, 18 filled with the Holy Ghost, and 7 baptized in water. In our regular services at Draw assembly, since April 1, 16 others were saved or reclaimed, and 32 received the Holy Ghost. Ten were baptized in water, and 62 in all added to the roster roll. There were also many wonderful healings."

**MADISON HAS NEW PASTOR**

Pastor-Evangelist R. V. Fyles writes from Madison, Wis.: "When we arrived in Madison, we found the saints exceedingly glad over the arrival of a pastor; they had been without a shepherd for some time. Since the very first meeting, God's presence has been precious. The power was manifested in healings and helpfulness to all the saints. Many are down earnestly seeking the Baptism in the Spirit. One of our young ladies received the Baptism in the Spirit at the second tarrying meeting. One week from Sunday, we open meetings in a large tent on the east side of the city."

**OPEN FOR CALLS**

As pastor. In fellowship with General Council. Can give references.—J. F. Johnson and wife, 720 Flory St., N. E., Canton, Ohio.

As pastor in Oklahoma. Can give good references if desired.—Haynie Nichols, Route 2, Box 67, McCurtain, Okla.

After pastoring the Assembly of God church of Austin, Texas, for the past year, I am resigning as pastor, and entering the evangelistic field again. Will be open for calls anywhere after Oct. 1. For reference, write the church secretary, Mr. W. E. Parker, 1002 E. 15th St., Austin, Texas.—Evangelist A. F. Gardiner, 411 W. 37th St.

**CHANGE OF ADDRESS.**—James Medley, to 504 North Rockwall Ave., Terrill, Texas.

**WANTED.**—A double reed folding organ for street work and Indian meetings.—Mr. and Mrs. W. A. Anderson, Elko, Nev.

**WANTED.**—A girl of about 12 or 14 to live with us and help around the house. She would have a good home here.—Mrs. C. S. Latham, Box 3, Port Jefferson Sta., L. I., N. Y.

**WANTED.**—A young couple with musical ability, to take pastorate of a new work, the young man will have to work some for support.—Write J. D. Wells, 636 C St. (Presbyter Redwood dist.) Eureka, Calif.

**WANTED.**—A pastor for the Assembly at Carrolton, Ill. We are not looking so much for a strong preacher, as for a pastor,—one filled with the Holy Spirit and wisdom, and willing to put on progressive campaigns, assisted by real Pentecostal evangelists. We have a good building and great opportunity.—W. W. Lewis, White Hall, Ill.

**NOTICE.**—We have a small assembly at Elko, Nev., and a work among the Indians. We would be glad if any Council evangelist or layman would stop and give us a meeting or series of meetings. We need helpers in this new field. We will still appreciate Evangelists and books for distribution.—Mr. and Mrs. W. A. Anderson, Elko, Nev.

**NEW BIBLE SCHOOL**

The Peniel Bible Institute of Dayton, Ohio, will open its first session on October 15, at Buckeye and Pulaski Sts. The school offers a standard three year course in Bible training, and has the endorsement of the Presbytery of the Central District Council. Brother A. B. Cox is president, and Brother O. E. McCleary is secretary-treasurer of the institute. Brother McCleary, Brother and Sister Robert A. Miller, and Sister Van Scoick, make up the faculty. Information and application blanks may be had by writing Rev. O. E. McCleary, 104 Buckeye St., (Rear), Dayton, Ohio.

**THE EVANGEL UNTIL THE END OF THE YEAR FOR 25 CENTS**

We desire at this time to secure a number of new readers to the Evangel, and shall greatly appreciate the aid of every one who now takes the paper. Help your neighbors and friends to get the Pentecostal message week by week. Let each member of the Evangel family become a committee of one to secure at least four new subscriptions. Please add 13 cents to pay extra postage on Canadian and foreign subscriptions. You can use the space below. Please print names or typewrite them when possible.

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## Forthcoming Meetings

Pray for all forthcoming meetings. Notices of meetings should be received by us three full weeks before the meeting is to start.

**BROCTON, MASS.**—Evangelistic campaign Sept. 5-30. Evangelists Meyer and Alice Tan Ditter will conduct services.—Mrs. B. Anderson, 83 Pearl St., pastor.

**THE GOSPEL SCHOOL**, Findlay, Ohio, begins Oct. 1, 1928, closes May 1929. For further information write Thos. K. Leonard, Supt., Findlay, Ohio.

**CUYAHOGA FALLS, OHIO.**—250 William St. Revival Sept. 9-30, in charge of Brother L. B. Staats, of Blue Rock, Ohio. For information write J. A. Shank, pastor, 119 Cooke St.

**LONG BEACH, CALIF.**—Pastor Stephen Jeffreys will speak at the Central Gospel Tabernacle, Central and California Sts., Sept. 24 at 7:30, and Sept. 25 at 2:30 and 7:30.—Geo. A. Jeffrey.

**BAKERSFIELD, CALIF.**—Pastor Stephen Jeffreys will speak at the Pentecostal Assembly, 17th and O Sts., Sept. 26 at 7:30 and Sept. 27 and 28 at 2:30 and 7:30.—Chas. Opie, pastor.

**SAN FRANCISCO, CALIF.**—Evangelist STEPHEN JEFFREYS, of England, will hold services at the Glad Tidings Temple, 1441 Ellis St., September 29 to October 2 inclusive.—R. J. Craig.

**DETROIT LAKES, MINN.**—I expect to hold a series of evangelistic meetings at Assembly of God hall, Washington Ave. No., beginning Sept. 19-30.—Evangelist Clarence H. Jensen.

**ST. PETERSBURG, FLA.**—Evangelist Otto J. Klink will begin a city-wide revival campaign at Assembly of God, Sept. 28, to run three weeks or longer.—Otto J. Klink.

**PILLAGER, MINN.**—Evangelist C. Elsworth Krogstad will begin a series of meetings Oct. 3, and continuing all through the month at Casino and Pillager, Full Gospel Tabernacle.—Pastor Fred Gottwald.

**GRACEVILLE, FLA.**—The 5th Sunday meeting of the West Florida District No. 3 will convene with the church at Millville, Fla., Sept. 30. Services 10:00 A. M. and 3:00 P. M. Bring your lunch and stay all day.—R. M. Miller, presbyter 3rd District.

**EAST ST. LOUIS, ILL.**—The Spencer Evangelistic Party of St. Louis will conduct a revival campaign in the new Full Gospel Tabernacle, 26th St., near State, beginning Sept. 15, and continuing to the thirtieth. Two services daily, 2:30 and 7:45 p. m.—John F. Bryan, Pastor.

**ST. LOUIS, MO.**—Trinity Tabernacle Bible school postponed. The annual Bible course under the leadership of Elder S. A. Jamieson has been postponed until after the first of January. For information write Pastor Fred Lohmann, 5736 Etzel Ave.

**FARGO, N. DAK.**—A 3 weeks revival campaign at Gospel Tabernacle, 7th Ave., N. and Broadway. Evangelist A. Watson Argue will be the speaker. Begins Sept. 23, services every night at 7:45 and Sundays at 3 and 7:45. For further information write Pastor Henry H. Ness, 515 7th Ave. No.

**ELBA, ALA.**—Our next 5th Sunday meeting will be held at the Wisemill Assembly six and a quarter miles north of Elba, J. C. Wite on Victoria Road out of Elba lives in sight of church. Those desiring to come Saturday will find a hearty welcome at the home of the undersigned, near the church.—Pastor Z. W. Bullock.

**ST. CHARLES, MO.**—The Fifth Sunday Bible Conference of the Southern Missouri District will be held at the Glad Tidings Tabernacle of St. Charles, 6th and Franklin Sts., Sept. 25-28. All ministers invited. Free entertainment will be provided.—Theo. A. Kunze, 1503 Clay St., St. Charles, Mo.

**BROOKLYN, N. Y.**—Lighthouse Pentecostal Church, 71-73 Himrod St., will hold its anniversary revival meeting, Sept. 16 to Oct. 7. Evangelist Alexander Gibson, of Philadelphia, Pa., will minister the Word. Brother Gibson has for many years been a successful evangelist and pastor in the Methodist Church, having just recently resigned from the pastorate of a prominent M. E. Church in Philadelphia, to enter the ranks of the Pentecostal movement. For further information write the pastor—R. S. Armstrong, 99 Elliot Ave., Maspeth, L. I., N. Y. Phone Evergreen 9404.

**CHELSEA, MASS.**—First Pentecostal Church, 113 Hawthorne St., will hold special services Sept. 30 to Oct. 14. Eastern District Evangelist C. S. Cooke in charge. Services nightly except Monday, Sundays 3:00 and 7:30 p. m. East Boston tunnel cars stop at door.—C. C. Garrett, Pastor, 25 Barrett St., Revere, Mass.

**DURANT, FLA.**—Camp Meeting 8 miles from Plant City, 18 miles from Tampa, at Pleasant Grove Camp Grounds, Oct. 11-21. Elders I. J. Bolton, Perry W. Hadscock, and J. L. Webb in charge. For further information write Elder Perry W. Hadscock, Route 1, Plant City, Fla.—N. A. Bill.

**MASSILLON, OHIO.**—A revival campaign beginning Sept. 9, and continuing through the month, will be held in the City Hall Auditorium. Evangelist R. M. Shearer will conduct the meetings. For further information address K. R. Snyder, 835 Tremont Ave., S. W.

**SOUTHEASTERN DISTRICT COUNCIL** at Geneva, Ala., Oct. 23-25. All ministers urged to attend. Churches send their delegates and pastor prepared to take care of their own expenses. Elder W. T. Gaston will be with us. Those desiring license please bring a recommendation from local church. For further information write Supt. G. C. Courtney, Box 71, Geneva, Ala.

**CHICAGO, ILL.**—Miss Hattie Hammond will hold an evangelistic campaign from Oct. 7, for 3 weeks or longer, at Bethel Temple, 1901 West Washington Blvd., Chicago. This is the second campaign Miss Hammond has held in Bethel Temple. For further information write Pastor S. R. Fostekew, 2935 North Long Ave., Chicago.

**WICHITA FALLS TEXAS.**—Fifth Sunday meeting for the Northwest Texas Section, Sept. 29-30, beginning at 10 a. m., at 5th and Broad Sts. Dinner served both days in homes provided in as far as possible for ministers and workers. We want each church in this section to be represented by the pastor and some of his members. For further information write or phone Pastor E. B. Crump, Electra, Texas.

**TULSA, OKLA.**—The Oklahoma District Council will be held, the Lord willing, Oct. 23-26 inclusive, at Full Gospel Tabernacle, Fifth and Peoria Sts. We wish to insist that the ministers of the District make plans to attend. Ministers from other Districts have a most hearty invitation. As far as possible, entertainment will be provided for all who come. Some of the brethren from Springfield will be with us.—Glenn Millard, Dist. Sec'y.

**BATTLE CREEK, MICH.**—Bible and Missionary Convention under the auspices of the Michigan State Ministerial Association of the Assemblies of God, will convene Oct. 2-5, inclusive at the Church of the Four-fold Gospel, 303 Maple St. An edifying program of Bible Studies, "Round table conferences," missionary and evangelistic messages will be provided. Elder O. E. McLeary, Findlay, O., will give special illustrated Bible studies. All missionaries, ministers and workers and cordially invited. All assemblies should send one or two delegates. For further information address, Pastor Alvin L. Branch.

### SECTIONAL CONVENTIONS for Texas and New Mexico

South West Sec.—Port Lavaca, Tex., Sept. 25-26.  
South Plains Sec.—San Angelo, Tex., Oct. 2-3.  
West Central Sec.—Haskell, Tex., Oct. 6-7.  
South New Mex. Sec.—Artesia, New Mex., Oct. 10-11.  
North New Mex. Sec.—Mountain Air, New Mex., Oct. 13-14.  
North Plains Sec.—Pampa, Tex., Oct. 16-17.  
North West Sec.—Electra, Tex., Oct. 19-20.  
North Central Sec.—Bridgeport, Tex., Oct. 22-23.  
North East Sec.—Payne Springs, Tex., Oct. 25-26.  
—Hugh M. Cadwalder, Dist. Sup't.

**NOTICE.**—Would like to get in touch with about 4 good evangelists for winter campaigns. Can you fill my hall?—Write J. D. Wells, 636 C St., Eureka, Calif.

### FOREIGN MISSIONS CONTRIBUTIONS

Sept. 1st to 6th inclusive  
All personal offerings amount to \$1322.52.  
.92 Christ's Ambassadors Carthage Mo  
1.00 Union Grove S S Bassett Nebr  
1.01 Assembly Walnut Ridge Ark  
1.41 Assembly of God S S Savannah Okla  
1.45 Sunday School Monette Ark  
1.65 S S Class Pottsville Ark  
1.89 Assembly of God Church New Castle Tex  
2.00 Assembly of God Church & S S Vincennes Ind  
2.00 First Assembly of God Williamsville Mo  
2.00 Overton Tab'n S S Overton Tex  
2.00 Pentecostal S S Attica Kans  
2.10 Assembly New Castle Nebr  
2.20 Assembly Jerseyville Ill

2.30 Christ's Ambassadors McCook Nebr  
2.44 Pentecostal S S Pilot Point Tex  
2.50 The Willits Assembly of God Willits Calif  
2.64 Assembly of God S S Newark Tex  
2.85 Assembly of God S S First View Colo  
3.00 Assembly of God S S Paris Ill  
3.00 Christ's Ambassadors Russellville Ark  
3.00 Berean Class Ewing Mo  
3.09 Assembly of God Church Sedalia Mo  
3.16 Pentecostal Assembly S S Yale Okla  
3.28 Full Gospel Church Winchester Bay Ore  
3.33 Southeastern District Council  
3.35 Pentecostal Assembly of God Guthrie Okla  
3.65 Oak Grove Assembly Corsicana Tex  
4.00 Assembly Rosalie Nebr  
4.38 New Bethel Assembly Fort Smith Ark  
4.47 Assembly Brookfield Mo  
4.50 Miller Assembly & S S Hill City Kans  
4.74 Assembly of God Church & S S Warrior Ala  
5.00 Ladies S S Class Pelly Tex  
5.00 Young People's Society Carrollton Ill  
5.00 Pentecostal Pilgrim S S Smoke Run Penna  
5.00 Crusaders Class Four-Fold Gospel Church Battle Creek Mich  
5.00 Pentecostal Church Tulsa Okla  
5.00 Full Gospel Assembly Belle Fourche S Dak  
5.00 Assembly Scottsbluff Nebr  
5.00 Landing Assembly Anguilla Miss  
5.00 Sunbeam Mission Band of Glad Tidings Tab'n Reading Penn  
5.00 Full Gospel Rescue Mission Philadelphia Penn  
5.40 Assembly of God S S Booneville Ark  
5.61 Pentecostal Church & S S Sachse Tex  
6.00 Mt Zion S S Hamburg Ia  
6.00 De Leon Assembly of God De Leon Tex  
6.00 Tent meeting Harper Kans  
6.75 Full Gospel Assembly Huron S Dak  
6.77 North Pierce St Assembly of God Amarillo Tex  
6.80 Assembly of God Perrin Tex  
6.85 Pinedale Assembly Clanton Ala  
6.87 Houston Pentecostal S S Edmond Kans  
7.40 Milton Temple Milton Fla  
7.59 Lamesa Assembly of God Lamesa Tex  
8.00 Christ's Ambassadors Four Square Gospel Tab'n Tampa Fla  
8.40 Pentecostal S S Van Buren Ark  
10.00 Assembly Greenville S C  
10.00 Assembly of God Cuero Tex  
10.00 Assembly Kinston Ala  
10.32 Pentecostal Mission Concord N H  
10.49 Pentecostal S S Port Lavaca Tex  
10.65 Assembly Malvern Ark  
11.63 Pentecostal Assembly of God Porterville Calif  
11.65 Gospel Tabernacle S S El Soreno Calif  
11.80 Pentecostal S S Percy Ill  
12.45 Assembly of God Wellston Okla  
12.92 Assembly of God Emerson Nebr  
14.00 Assembly of God Church Coldwater Kans  
15.00 Pentecostal Assembly Ione Oregon  
15.00 Christ's Ambassadors Peak & Garland Assembly Dallas Tex  
15.00 Assembly of God and S S Joliet Ill  
15.25 Fairhaven Gospel Mission Bellingham Wash  
15.25 Eagle Bend Assembly Eagle Bend Minn  
15.50 Bethel Chapel Assembly Bethel Mo  
15.65 Assembly of God S S Shawnee Okla  
16.36 Full Gospel Mission Puyallup Wash  
18.00 Church of Philadelphia Los Angeles Calif  
18.55 United Pent'l Church Bridgeport Conn  
18.85 Full Gospel Mission Santa Rosa Calif  
19.05 Assembly of God West Monroe La  
20.00 Assembly of God Ewing Mo  
20.00 Assembly of God Galena Kans  
20.00 Tabernacle of God Assembly Oakland Calif  
20.20 Joplin Assembly Joplin Mo  
22.86 Assembly of God Homer Nebr  
23.66 Emmanuel Mission Harvey's Lake Penn  
24.25 Assembly of God Church Bald Hill Okla  
25.00 First Pentecostal Church Jamestown N Y  
30.00 First Pentecostal Church York Penn  
30.97 Four Square Gospel Tab'n Tampa Fla  
32.00 Full Gospel Church Youngstown Ohio  
32.65 Christ's Ambassadors of Oklahoma  
35.00 Pentecostal Tabernacle Seattle Wash  
36.50 Full Gospel Pentecostal Tab'n Cuyahoga Falls Ohio  
40.00 Christ's Ambassadors 5th & Peoria Tulsa Okla  
40.00 Highland Park Pentecostal Mission Los Angeles Calif  
43.54 Sunday School 5th & Peoria Tulsa Okla  
43.98 Full Gospel Assembly Tulare Calif  
50.00 Pentecostal Bible Class Avoca Penn  
50.00 Pentecostal Mission Turlock Calif  
50.00 Bethesda Mission Richmond Va  
50.14 Assembly of God 5th & Peoria Tulsa Okla  
60.00 West Auburn Park Church Chicago Ill  
140.00 Full Gospel Assembly Washington D C  
150.00 Pentecostal Church Jeannette Pa  
242.47 The Potomac District Council Baltimore Md  
589.00 Bethel Temple Los Angeles Calif  
Total amount reported minus \$326.54 amount given direct and designated for expenses .....\$3,481.62

### HOME MISSIONS CONTRIBUTIONS

Sept. 1st to 6th inclusive  
70 R J Caruthersville Mo; 1.55 Assembly of God Church Sedalia Mo; 3.75 M A F Marshall Okla; 6.00 Joplin Assembly Joplin Mo; 10.00 J G E Firstview Colo.  
Total amount reported .....\$22.00



## The Bible Under Fire

Many sincere people are perplexed at the present time over the strange things that they are hearing about the Bible. Instead of being looked upon as God's specially inspired revelation, its authority is called in question in certain quarters or indeed wholly discarded. And this new teaching is affirmed with the utmost dogmatism. It is found in colleges, universities, theological seminaries, in public and high schools, in books and magazines, in newspapers both secular and religious, found even in pulpits. Its conclusions are proclaimed as "the assured results of modern scholarship."

No wonder, therefore, that there is unrest among the people. Where can our young people be sent to receive an education without having their faith in the Scriptures weakened or completely destroyed?

This false teaching has spread also to the mission fields scattered all over the world, and people are anxiously asking whereunto it shall grow:

What is needed to meet these attacks on the Bible is light. As soon as the people come to understand the actual facts in the case as they really are; when they come to know whence these attacks have come and the history of the movement; when they realize the groundlessness of the assumptions on which they rest and how overwhelmingly and completely these assaults have been refuted by an abler scholarship—then they will come to know as never before how little cause there is for alarm and how sure the foundation is upon which the Word of God rests.

In a remarkable new book entitled, "The Bible Under Fire," the author, Dr. John L. Campbell, presents to inquirers, especially young people who are perplexed and bewildered by the modern attacks on the Bible, an abundant and convincing answer to these attacks, the answer being gathered from evidence scattered through many publications, but difficult and, in fact, impossible of access to the ordinary reader.

In order to accomplish his purpose, he first vindicates the historical accuracy of the Bible; secondly, he defends the trustworthiness of the great saving doctrines of Christianity; and lastly, he exposes the unscientific character of the evolutionary theory of the universe and ridicules the absurd and variant attempts of the evolutionary philosophers to account for Creation, especially when contrasted with the grand and simple account of the Word of God.

The faith of many young men and women will be saved from shipwreck by this great book. Believers who have not been "ready always to give an answer to every man that asketh them a reason of the hope that is in them" will now be able to do so. Unbelievers who have never known the truth regarding the foundation on which faith in God rests, may be converted through the message of this book.

"The Bible Under Fire" is not too heavy or technical for the average, intelligent reader. It is a godsend to young people, and no minister is properly prepared for his work without a mastery of its contents. Price postpaid \$2.50.

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Peter, accused, **THE ACTS, 11**

40 Him God raised up <sup>37</sup> the third day, and shewed him openly;	CH. 10.	not]
41 Not <sup>38</sup> to all the people, but unto witnesses chosen before of God, even to us, who did eat and	37 Mt. 28. 1, 2	ata
	38 Jn. xx.	9
	xxi	aga
		clea

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Numbering of the people **NUMBERS,**

16 And the LORD spake unto Mō'ses, saying,		
17 Vex <sup>1</sup> the Mid'i-an-ites, and smite	1 ch. 31. 2	
	2 Co. 7. 11.	

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Without the understanding of the time element such as this book gives, no completely satisfactory conception of the contents of the Old Testament is possible. Bible students, preachers, Sunday school teachers, and all others who are serious in their study of the Bible will welcome this extremely useful tool. Price postpaid \$2.50.

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